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WORK
AND
HAPPINESS

TO EVERYBODY

An Earnest Plea to Every Voter
Regardless of Party or Creed

BY
GEORGE WILLIAM MOHR
182 CENTRAL AVENUE
JERSEY CITY, N. J.
U. S. A.

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PREFACE

In the following I appeal to every voter—no matter what party or creed.

I trust the most conservative will admit that conditions in this world are not as good as they could be, and that something should be done to improve this state of affairs.

Further, that the most radical ought to take one slice of bread rather than none.

When we get started and find that we are on the right track, we can slowly increase speed, but we must be careful not to tear down more than we can build. The man who tears down his house, no matter how poor it is, before he has a better one, is a fool.

We must learn of nature. It does not create grain or fruit in an instant. We must, therefore, have patience and cultivate, sow and weed before we can expect to reap the harvest.

Whenever I criticise the government in this booklet, I blame the voters as they elect the government, and when I make any assertion against the government, I do so against myself as I am a voter.

Whenever "he" is mentioned in this booklet, "she," as a rule, is also meant. You will find some things repeated, but it is the constant hammering that breaks the stone, and the constant drop of water that hollows same. The tattoo alarm clock repeats the same over and over again. The owner may hear its first call, but it is only after it is repeated several times that he sits up and takes notice—so it is with me. I keep on hammering, pelting and ringing for the voters and hope that some will wake up and see that it is shortsightedness, foolishness, unprofitable selfishness, and laziness that, to a great extent, brings about the miserable conditions now existing in this world.

Work and Happiness to Everybody

How long will it be before the majority of the voters are aware that it will be possible and profitable to let everybody work and thereby make their own living and laying aside a sufficient amount for their burial, instead of allowing a large percentage to be idle, live in want and misery, and when they die, to be buried in Potter's field? No matter how little they are allowed while they live and how little it costs to bury them, others have to toil for it and it is unfair to tax those because others are compelled or allowed to live in idleness.

I suppose that a hundred years ago, a great many people thought it an unsurmountable undertaking to educate all the children, yet this is very nearly accomplished to-day in the civilized countries, but that education is not everything is proven by the fact that many well educated people live unhappily, do not succeed in life, but become public burdens, even commit suicide, because they are starving, while other people, who do not know the difference between an "A" and a "B" live happily, prosper in their way and are good citizens.

That the civilized nations must feel that they are reimbursed for all that they expend on the children, seems to be proved by the fact that they extend and improve the education at great costs.

When the children have graduated from the grammar school or are of a certain age, the government takes its hand off them, and is no longer concerned about what they are doing unless they come in conflict with the law. It seems to me, however, that the children at this age should be watched by the government most zealously, as they can easily be led astray.

The child who has good morals and good parents or guardians does not require watching, but for the one who has weak morals or easy going parents or guardians, there is great danger, as they generally fall by the wayside. Some of these children have had little or no religious education. I think the public schools should teach morals that do not conflict with any civilized religion. For instance:—The Ten Commandments, The

Golden Rule and other moral laws and rules which would lead them through life so that they would not fall so easily into temptation and violate the laws. They should also be educated so as not to be a prey to superstition, fortune tellers, and other swindlers.

When some boys leave school, they are too young in their own or their guardian's opinion to go to work or they are too lazy. They have been taught to read, and one dime novel after another is devoured. They seek the company of older boys who are loafing around and before they become aware of it, they, too, have broken the law.

From bad it goes to worse, and at the best they will be the kind that are the last to be hired and the first to be laid off. While they work they only earn enough to live from hand to mouth. When idle they are a nuisance, one way or another, to the community. With some of the girls it is about the same. They, too, read the trashy literature, become love sick or stage struck, get into undesirable company and are an easy prey for evil people. Why allow those children to turn criminals? Their mothers suffered and worked for them, and it cost their fathers, as well as the community, a great deal to rear them.

Why should it be less grateful and less profitable to see that those children were kept on the right track, than it has been to give them an education?

The idle brain is the devil's workshop and the idle hand is his tool. Therefore, any one found idle should be set to do something that is good for himself and the community. No matter how rich or poor the children may be, the boys should be taught a trade by which they can support a family. They should also be taught to cook and mend garments in case of an emergency.

The girls should be taught to do housework, plain cooking, sewing and to take care of a baby.

After a day's work is over, allow them to have some wholesome pleasure—have the assembly-room in the schools, or some other hall, open for them so that they can meet, dance and play. There should be plenty of good literature, and occasionally lectures of common interest. In short, the school should be the children's second home, where they are always welcome and where there is some one to look after them, correct their manners and give them good advice. If children are taught to work and behave themselves, they will, as a rule, appreciate it and become good citizens. At any rate there would be less crimes

committed, and what that would cost to give them work and wholesome pleasure, would soon be saved in the criminal department of the government.

* * * * *

I have so often heard people say that anyone who wanted to work always could find work, but that is not true. No man with one grain of sense can say that there is always the same demand for labor. Now then, if everyone has a position when business is good, what will those thousands do who are laid off when business is dull? As a rule, it is the less skilled workmen who are taken on last and the first to be laid off. While they work, they only earn enough to live from hand to mouth; when they are laid off, they are destitute. They search for work as long as they are able to do so. When hunger and cold overcome them, they must not beg, not even lie down or commit suicide. If caught, they are set to work as criminals. (Is that not irony?) All they are allowed to do is to walk until they drop dead. What good is the education to them? Suppose we all had the education of a professor, the strength of Hercules and were as industrious as an ant? As the system is now, some one has to be the unfortunate. No! it is not time for the individual to fight alone. The greatest nations, the richest trusts, the biggest unions seek their allies. The down and out man without work has no friend, cannot get an ally, but a mob. Yet, when this man is working and spending every penny of his hard earned money, the country is prosperous. Therefore, why wait until he has lost confidence in himself, lost hope, patience, self-respect and committed a crime? Are we not farther advanced at present? Are we so short-sighted, narrow-minded, and unprofitably selfish that we bite off our noses to spite our faces?

There has been so much criticism about the unemployed who would not shovel snow. Yet it looked to me that there were more willing hands, than there were jobs. That the man who had never done any manual labor, had not had the proper nourishment for some time and was not properly clad, would not accept such work, he should not be judged for that. The person who calls such a man lazy is not fair. He or she may have shoveled snow in the front of his or her own door and thought it an easy task, but he forgets he had been well fed and clad and could go in and change his footwear whenever he felt like it, while if the man above described, worked a day in the snow without proper nourishment and with cold, wet feet, he would contract a cold that would kill him.

If a contractor who hauls the snow away used saddle horses and ponies that were not properly fed and shod, and hitched

them to big trucks, heavily loaded and whipped them if they were balky, he would be punished severely by the government, and nearly everybody would think he deserved it, while but few have sympathy for the weak, starved and poorly clad man.

Of course, there are many who will not work—they are imposters and parasites. "For even when we were with you, this we commanded of you that if any would not work, neither should he eat." No sympathy should be shown to them. If a conscientious doctor could see that they were strong enough, had sufficient food and were suitably clad, they should be made to work. If they refuse, they should be whipped, or put in a tread mill, or both.

The tendency in this age is to show more sympathy for animals than for human beings. If a man has no work for his horses, he, however, finds it profitable to feed them. If he does not, he will be severely punished by the government.

When a man has no work for his employees, he simply discharges them. Of course, the single individual has to do so in order to protect himself. When he again has work, he expects to get help that has been fed and clad in order to be able to do a day's work. But where could the unemployed have had it in times as the present?

With a Labor Trust on the left, a Money Trust to the right, a short-sighted Government in the back and Starvation in front of them, what shall the unemployed do today? What good is education to them when the stomach is empty and the body cold? What good are the employment bureaus, when there is not enough work to go around? What good is it to tell them to go farming, when the manure which makes farming profitable, you may say possible, goes into the cities' sewers or elsewhere, is lost?

So many people say that when business is slack, there is an over-production. I fail to see how there can be an over-production, when there are hungry, poorly clad people, living in quarters not fit to shelter a dog, and there are always more people that live that way, when there is an alleged over-production, than when business is brisk. Neither can I see where those are right who say that there are too many people in this world, as it is a fact that the wealth has increased per individual ever since the history was written. The first settlers of this country had to work hard for what little comfort they had. George Washington was one of the richest men of his time, yet he did

not live as comfortably as most well-to-do people do now. That certainly proves that the more people, the more wealth.

Wealth is produced by work. Then why not let the willing hands work in order to produce still more wealth?

It seems to me, the trouble is, we have not heart enough and at the same time are foolish enough to allow the unemployed to be without work.

The world should realize that the unemployed are on the pay roll anyway and that the time they waste is wasted for the community in which they reside.

We are so far advanced at the present time, that many of the successful firms and corporations deem it profitable to give a share of their prosperity to their employees, but the nation will not give a share of its over-production to the unemployed by giving them work, but prefer to allow them to live in idleness. Is this not wrong?

Suppose ten men were, for some reason or other, marooned on an island where they could easily make a living if each one did his share of the work. Now, if one of them refused to work, would not the other nine of them compel him to?

If they were foolish enough to feed him and allow him to gain, by gambling and panhandling, what they worked for, they would be the laughing stock of the world; and suppose the nine told the one that he had no right to work or have anything to eat, only once in awhile, thereby keeping him in misery, would not the nine be severely punished when rescued from the island and the world became aware of their cruelty? They could consider themselves lucky if they were not lynched. Would it change the spirit of the case if it were one hundred men and ninety of them were the oppressors and ten the oppressed? Indeed, it would not. Neither would it change the wrong if there were a thousand or a thousand million involved. As we are marooned on that little island in the Universe—called the Earth, we are not a particle better than the nine men on the little island, and we will be held responsible for our misdeeds and our follies when called away from here. Therefore, is it not now time that it be proclaimed throughout the world—**That whosoever is industrious and honest shall not suffer from want, but shall have plenty, followed by whosoever is lazy shall be made to work and who is dishonest shall be severely punished, and let the latter two rules be rigidly enforced.**

As I said before, it does not pay to farm without manure, but the farmers can not, as individuals, get enough of it back to the farm. The cities' population think it is to their advantage

to let it go into the sewers, or otherwise waste it. As long as this practice is kept up, the price of food will continue to advance.

The government should see to it that the waste be stopped as soon as possible, that fertilizers be manufactured, guano imported and sold to the farmers at cost, or even less than cost.

If the manure had been brought back to the farms when the cities were founded and as the cities spread, the black soil removed to the vacant land, the villages surrounding the cities would have been gardens thickly populated with well-to-do farmers. As it is now there are big areas of waste land close to the cities and the food products have to be transported long distances.

With the manure and other waste matter returning to the farm, the population would also return to their most natural livelihood, which is farming. More food stuff would be produced, and with better, quicker and more direct transportation facilities, the farmer would make more profit and the city people would buy cheaper.

With the intervention of the government it could be arranged that young people, especially the unmarried ones, go to the country in the summer and help the farmers with their work, and return in the fall to the city and factories. Such a method would be very healthy for the young people and a benefit to the country.

The government must have the power to control and must exercise such power. An engineer would not keep a governor on his engine if it did not work properly, nor let the engine stop or run wild as the load changes. Neither would he, if he had plenty of work to be done and plenty of steam on his boiler, jam down the safety valve so that the pressure would burst the fittings on the boiler and threaten to blow up the boiler. He would start his engine at once and fix his governor so it would regulate every stroke of the engine.

We voters are the engineers and there is plenty of work to be done. Hungry and poorly clad persons are clamoring for work in order to earn a livelihood, but we jam their energy down so that the most oppressed and sensitive lose patience and create trouble. This is due to our not knowing how to organize the government so it can keep affairs running smoothly.

When business is dull, men of science say there is an overproduction, others claim there are too many people. **Again I ask, "How can there be an overproduction when there are hungry, poorly clad people living in quarters not fit to shelter a dog?"**

How can there be too many people when the food is decaying on the farms and in the stores, when clothes are lying

awaiting buyers, and when fine houses are standing idle? It seems to me that it is just a plain case of poor management. It is to be compared with a person who has eaten too much and then becomes sick. A Doctor would call such a case indigestion and order a purgative. The hard times are nothing but business indigestion and need only a purgative—not one that kills the alleged superfluous labor or destroys the alleged over-production, **but simply that the government allow the starving people to earn the over-production through honest work, by starting some undertaking or improvement, thereby putting money into circulation and having public workshops where the unemployed could earn their living.**

Of course, it should be gone about in a careful way—not create an unfair competition to private business that has been long established and paid fair wages to its employees, but give work at a minimum scale, so that those who were underpaying their help, would be obliged to raise the wages. That would help the conditions a great deal, as many employers who wish to pay their help living wages can not do so because their competitors underbid them due to their hiring help at starvation wages.

Suppose a farmer with a large family of grown up children lived on a big farm, say five hundred acres, of which a hundred were cultivated, and suppose he had a bumper crop, so much so that he thought it would not pay him to gather it all, but let some of it rot on the farm, and after the harvest was over, he would sit down in his easy chair, tell some of his children that he had an overproduction, had no use for their help before spring, they could only get the leavings from the table and sleep in the barn, would not those children, no matter how good natured they were, harbor an ill feeling against their parent and kin?

If they only had been allowed to live from hand to mouth when they worked, they would have accepted the offer. If the farmer had been foresighted and just, he would have kept all of them working, notwithstanding the over-production, he might have shortened the working hours, then he would have cultivated more of his farm, made improvements and erected buildings to house the increasing stock and products. We can all see that he should have done that, but so few of us can see that the government should in the alleged over-production times reach out and improve and build up the country.

But the government allows the individuals to take care of themselves. Those who have only earned enough to live from hand to mouth become a public burden or nuisance; those who have managed to put a little aside will too often run short before

their fellow citizens hire them again; others go in business for themselves, others go out farming, but too often they fail, the former because the competition is too keen, the latter **because the ground will not yield enough to make it profitable to till it.**

* * * * *

Selfishness is the mainspring that drives the world ahead, therefore, it should have its just reward. The industrious, inventive, and saving individual should not be trapped by the greedy speculator and gambler, nor be burdened by the lazy and happy-go-lucky ones.

When a man has created (produced) or invented anything, the government should see to it that he enjoy the fruit of it in peace, and not be robbed by the capitalist.

As an example, where the industrious and saving are burdened by the lazy or happy-go-lucky, I would mention this: In some States the widows are given a pension. Indeed a very noble act, as circumstances are now and I would vote for that myself, **but why not see that every man earn enough to pay for a life insurance, instead of taxing the man who worked hard, saved and deprived himself of pleasure, sometimes necessities, for the sake of providing for his family if he should become disabled or die?**

When he has succeeded in putting a little away, he is taxed to pay for his neighbor's wife whose husband worked as little as possible or earned more than he did, but often spent it on luxuries and pleasures. Why punish (tax) the saving and industrious and reward the lazy or happy-go-lucky?

The government (or affairs) is now run like a clock without a pendulum. It is either a feast or a famine. At no time are all the individuals doing their share or receiving their just reward. The government should be the pendulum that would tick justice to everybody; thereby encourage the mainspring to work hard.

Justice is generally pictured blindfolded. I would suggest that the cloth be torn from her eyes and a magnifying glass given to her instead.

In the last one hundred years, wonders have been done toward educating the people. If in the coming hundred years, as much will be done toward giving everyone a chance, and compel the idlers to provide for themselves by doing something useful for the community, the world will become a far better place to live in. Education without an opportunity to make a living, brings only discontent and unrest for the energetic. To be allowed to idle away the time and live on others' proceeds,

destroys the character and leads to crime that creates a bad example and is contagious. In the past much has been done toward preventing contagious diseases from spreading, but very little has been done to destroy the main roots to crimes, which are idleness, bad literature and shows.

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The Christians pray, "Lead us not into temptation, but deliver us from evil." I think besides praying, we should do some honest work to remove the temptations and evils in this world. We would then have a better conscience to face our Judge on the last day. Further we pray: "Give us this day our daily bread." It is repeated millions of times each day, although men of science claim there is an over-production. Do we expect (want) our Creator to come and lead and feed us like babies? Have we forgotten that we are set on this earth to reign and conquer it?

Nature has granted our prayer long ago. As a rule it gives its reward to every honest effort to make a living. Of course we have our free will, if we insist upon living against the law of nature, letting a large percentage be non-productive, live packed together in skyscrapers and rob the soil of its resources, we must take the consequences. We should see that everybody could and should earn their daily bread, then thank and praise our Creator for His generosity, that He has sent us in this magnificent world that yields, what men of science call an over-production.

It is true that Nature once in a while seems to be cruel by sending us an earthquake, flood, draught, etc., but that helps to remind us of our weakness and smallness, that we must stand by one another and help others as we want them to help us if we are in distress. On such occasions our hearts generally open up. We can send large sums of money, big quantities of provisions to those stricken people who live in distant countries, and whom we do not know, while our neighbors suffer from want. We should always have a heart for our fellow citizens, not so much by giving them something for nothing. I think charity, although conducted with good intentions, has spoiled very many people. It weakens their energy and lowers their self-respect. Nature gives very little to us without an effort from ourselves, therefore, we should follow Nature's example and teach the weaker by honest work to be self-supporting.

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I would compare this world with a theatre, where everybody can see what is going on on the stage and where everybody can safely come and go when there is no panic, but as soon as someone in the gallery shouts "Fire," there is a panic. Everybody is for

himself, he leaves his hat and coat, jumps from the balcony and galleries on top of the other people, tramples on the prostrated and weak, tears his own clothes and flesh in the mad rush for safety. When he reaches the street he only realizes what damage he has done. If he had walked out in an orderly manner he would not have lost anything, nor been hurt at all or done any harm to his fellow citizens. He may even discover that there was no fire at all, but that it was somebody who shouted "fire" in mischief or spite.

So it is with business. When everything runs smoothly there is work for almost all, but when some one up in finance sees something on the political or business horizon that does not suit them, they shout "fire!" by withdrawing money from the business or stop the money from circulating. Others follow suit and the panic or hard times are on. When the panic is over many people in business have been ruined, financially and physically. The manual labor has suffered from hunger and cold; many have died from lack of proper care.

So much has been done to save lives from fire, but too little has been done to save people from idleness and its associates—starvation, exposure, sickness and death.

Someone will say that if the government should give work to the unemployed, it would only be to make room for more graft and swindle. Well, just now there are men among us who know how to deal with grafters and political swindlers, and if the public show their appreciation of such men by keeping them in office, promote and pay them excellent salaries, and if these men find it profitable to work for the public, they will continue to do so. Others will then follow in their steps and gradually all the public servants will be excellent men, who know how to manage the office they are in.

The successful corporation and firm do not pick their men at random, but carefully select those who have had experience in similar positions and when they prove competent, are promoted and their salaries raised. Such men do not fear anything,—but to do wrong. They know that as long as they do what is right and are industrious, they will be taken care of, no matter what happens. If the voters would be guided by such an example, there would be still better men in their service; we would have more respect for the government (ourselves) and the whole world would have more respect for this country.

Everybody should know that if they are honest and industrious, they will get their reward. That reward could certainly

not be less than steady work at a living wage. Everybody should also know that if they are dishonest, lazy or neglectful, they will be severely punished.

With a fair and sure reward ahead, a severe and just punishment behind, a commercial education to the left, a good moral education to the right and a competent government above them, people would soon become better.

* * * * *

About thirty-three hundred years ago the commandment, "Thou shalt not kill," was written. About nineteen hundred years ago, Christ said to Peter: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." How true this prophesy. Nation after nation that has risen to power by conquering their neighbors by brutal force, have themselves been conquered and torn asunder. Yet the world will not take heed to the warning.

The nations that call themselves Christians and civilized, jump at their neighbors' throats like brutal bulldogs at a slight provocation. After thousands of human lives have been lost or crippled and millions of dollars worth of property destroyed, other so-called Christian nations step in and mediate the trouble and bring about peace.

After a war it is justice that the one who has suffered and lost most, must pay indemnity to the one who has been most victorious, no matter what the cause of the conflict has been. The neutral nation sustains the victorious nation's demand of the conquered one. Justice has been satisfied in the eyes of the so-called Christian and civilized world.

Is it not time now that the neutral nations step in before blood has been shed and property lost and see that real Justice be enacted?

The Christian and civilized nations believe that there is only one God, yet when two Christian nations wage war on one another, each nation prays to God to help to conquer the other. Indeed, a parody on Christianity. There are no words in any language that can express such Idiotism and Hypo-criticism. Imagine two brothers, each begging his father to help him kill his beloved son?

The Christian and civilized nations are so far advanced that they do not allow their citizens to fight a duel. If they are caught doing so, they are punished as disorderly persons. As a whole, the nations cannot see that honor is restored by shedding blood among their respective individuals, but demand that any controversy must be settled by decision of the courts. How then, can

the nations believe that their honors can be restored by shedding innocent persons' blood, and by imposing taxes on persons who have no interest in the war?

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It is said that sin came into this world by a lie. Then why not try to destroy the source of sin—by going for the biggest and most flagrant lies, and thereby bettering this world?

When election campaigns are in progress the one party accuses the other parties of some wrong doing, or that they are responsible for some evil conditions of affairs. The leaders proclaim such statements from the platforms and allow same to be printed in the newspapers alongside the contradictions of their opponents.

Evidently one of the parties is telling lies and whoever it is should be punished most severely as it is bewildering for the voters.

The candidates, wilfully telling falsehoods, are not fit for even the lowest office in the country, and should, therefore, not be tolerated.

In some States a candidate must now file a list showing how much he has spent in the campaign. Would it not now be time that the candidates, public speakers and editors be held responsible for every statement they make during the campaigns?

If the voters could believe every word they heard or read, they could vote more intelligently, and the campaigns would not be such disgraces as they are now.

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